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RECORD OF AMERICAN FOLK-LORE.

NORTH AMERICA.

ALGONKIAN. *Cheyenne*. In "Globus" (vol. lxxi. s. 143), Dr. W. J. Hoffman writes of "Der Hut des Cheyenne-Indianers Spotted Bull."

IROQUOIAN. In the "Journal of the Anthropological Institute" (vol. xxvi. pp. 221-247) for February, 1897, appears a paper by the late Horatio Hale, entitled "Four Huron Wampum Records: A Study of Aboriginal American History and Mnemonic Symbols." After giving a sketch of Huron history and ethnology, Mr. Hale takes up the consideration of the Huron wampum records, their origin, manufacture, use, etc., and concludes with a detailed account of "the four historical Huron wampum belts:" (1) The "double calumet Treaty belt," probably more than 250 years old; (2) the "peace-path belt," of which a memory only remains; (3) the "Jesuit missionary belt," perhaps the most remarkable and memorable wampum belt in existence (made by Indians under missionary guidance); (4) the "Four-Nations Alliance belt," belonging probably to the second decade of the eighteenth century. A description is also given of the "Penn wampum belt," supposed to record a treaty made with the Delaware Indians in 1682. Mr. Hale's general conclusions are as follows: (1) "When the Spanish, English, and French colonists arrived in America, with the intention of taking possession of the land, which necessarily meant the extermination of the native inhabitants, they found these inhabitants enjoying frames of government and forms of civilization which evinced intellectual and moral faculties of no mean order. These statements are not only true of the populous communities of Peru, Mexico, and other Central and South American countries, but in some respects will apply with even greater force to the tribes of North America who then occupied what are now the United States and Canada; (2) "Scholars who have made what they deem a careful and impartial study of the languages, customs, and traditions of the American race and of other so-called inferior races have found in them, as they believe, evidences of natural endowments not inferior to those of any other races, but merely kept down and made torpid by centuries and perhaps millenniums of unfavorable environment." Mr. Hale warns against "the agreeable and popular taste of exalting the race to which one happens to belong," as perhaps "helping to prepare for the future millions of the self-sufficient and intolerant Aryan race the same deplorable destiny that is now overtaking the self-sufficient and intolerant millions of China."

To the paper of Mr. Hale, Prof. E. B. Tylor adds some notes and criticisms on "The Hale Series on Wampum Belts" (pp. 248-254), now in the Pitt-Rivers collection in the Oxford University Museum. Professor Tylor and Mr. H. Balfour, from observation of the beads making up these belts, conclude that "they belong to the European period and cannot be much earlier than 1600." Professor Tylor also thinks that, "considering how many obvious fables have centred in Iroquois legend round the name of their national hero, it is too much to accept as real history the details of his foundation of the Iroquois League." While not feeling able to credit Hiawatha with the invention of the wampum belt, as some have done, he concludes that "a map of the region of the wampum belt will be found to centre in the Iroquois country, leading to the inference that it was there that it had its origin."

MEXICAN. In the "Muséon" (vol. xvi. pp. 21-48), published at Louvain, H. de Charency discusses "L'historien Sahagun et les migrations Méxicaines." — To "Science" (n. s., vol. v. pp. 479, 480), Mr. J. D. McGuire and Mrs. Zelia Nuttall contribute notes on "Mexican Hieroglyphs," thought to have been representations of the fire-drill, but really referring to the digging-staff and the spinning-wheel. — In the "Antiquarian" (vol. i. pp. 57-61, published at Columbus, Ohio, Prof. Frederick Starr writes of "A Shell Gorget from Mexico."

MUSKOKI. *Seminole*. In the "American Naturalist" (vol. xxxi. pp. 357-359), for April, 1897, Mr. H. C. Mercer, *fide* H. G. Bryant, describes some "Recent Pile Structures made by Seminole Indians" in the salt estuary of New River, Dade County, Florida. The author regards these platform-beds (constructed to avoid the pest of mosquitoes) as an interesting example of "the adaptation of the life of savage peoples to daily environment," and suggests the same idea as explanatory of certain similar structures elsewhere.

*Choctaw*. To the "Lake Como Normal," for January-February, 1897, H. S. Halbert contributes a brief account of "The Choctaw Game of Achahpih."

PUEBLOS. *Tusayan*. In "The Tusayan Ritual: A Study of the Influence of Environment on Aboriginal Cults," which appears in the "Report of the Smithsonian Institution" for 1895 (Washington, 1896), pages 683-700, Dr. J. Walter Fewkes writes of the struggle of the Mokis with an unfavorable environment, and its influence upon their religious development, ritual especially. It is interesting to learn that "the ritual of the Tusayan Indians is as composite as their blood kinship. Peoples from other parts of the arid region have joined in the original nucleus, each bringing its rites and its names of the sun-god. Each of these components clung to their own ceremonies, and thus several series of rites developed side by side, adding

new names to supernatural beings already worshipped" (p. 690). In the nature and meaning of symbols appears the influence of arid conditions. Back of environment, so the author thinks, "are laws, as yet not clearly made out, which control the evolution of man," and "throughout all history man, from his own consciousness, has recognized that controlling influence to be higher than environment, and no science nor philosophy has yet succeeded in banishing the thought from his mind" (p. 700). — To the same "Report" (pp. 557, 588), Dr. Fewkes contributes also a detailed and well-illustrated "Preliminary Account of an Expedition to the Cliff Villages of the Red Rock Country, and the Tusayan Ruins of Sikyatki and Awatobi, Arizona, in 1895." Most interesting to folk-lorists is the account of the food-bowl decorations.

SIUAN. Miss Alice Fletcher's "Notes on Certain Beliefs Concerning Will Power among the Siuan Tribes," which appears in "Science" (n. s., vol. v. pp. 331-334), is a most interesting and valuable expert contribution to primitive psychology and folk-lore. Etymological and psychological notes are given on words for *will*, *railroad train*, *kindness*, *patience*, *intelligence*, etc. Noteworthy is the high estimate placed upon personality by these Indians.

CENTRAL AMERICA.

HONDURAS. *Carib.* In his article on "Mittelamerikanische Cariben," in the "Internat. Arch. f. Ethnogr." vol. x. (1897), pp. 53-60, Dr. Carl Sapper discusses the Caribs of British Honduras, Spanish Honduras, and Guatemala, treating of life, clothing, arts, language. Special note is taken of loan-words and verb-forms, woman's language, etc.

MAYAN. J. T. Goodman's "Biologia Centrali-Americana. Archæology. The Archaic Maya Inscriptions" (London, 1897, 4to) is an expensive work, betraying no insight into Mayan linguistics, mythology, or civilization, and of comparatively little scientific value, since it is not based upon the recognized canons of American palæography. — To the "American Antiquarian" (vol. xix.) for January, 1897, Lewis W. Gunkel contributes (pp. 1-10) an article on "The Numeral Signs of the Palenque Tablets." — Under the title, "The Old Indian Settlements and Architectural Structures in Northern Central America," an interesting paper by Dr. Carl Sapper, which appeared originally in "Globus" (vol. lxxviii.), is reprinted in the "Report of the Smithsonian Institution" for 1895 (Washington, 1896), pp. 537-555. It is worth noting that "any influence of Asiatic styles of architecture is absolutely excluded," and "so far the study of the architectural ruins has given no clue to the original home and to possible former migrations of the Maya family" (p. 555).

NICARAGUA. In the "American Antiquarian" (vol. xix. 1897, pp. 21-25) for January, 1897, Mr. John Crawford discusses the "Names and Statues of the Amerrique People" of Nicaragua. The conclusion of the author is that "the type of man represented by the above stone images [on the island of Momotombito, in Lake Managua] is represented in Nicaragua by these Amerrique people, and that the evidence establishes beyond doubt that Amerrique is the correct manner of spelling of the name of the people and mountains under discussion." One must wait for further evidence before accepting Mr. Crawford's refusal to style the Amerriques Indians "because of their peculiar, though clearly defined, Micronesian type."

## SOUTH AMERICA.

BRAZIL. *Tupi*. In his article, "Due singolarissime e rare trombe da guerra guernite di ossa umane dell' Africa et dell' America meridionale," in the "Arch. per l' Antropologia" (vol. xxvi.), Prof. Enrico H. Giglioli describes (pp. 110-112) a sacred war-trumpet of bamboo garnished with a human skull, in use among the Yuruna, a Tupi tribe of the lower Xingu regions. The native name of the instrument is Panétadada-tabá.

COLOMBIA. In the "Journal of the Anthropological Institute" for February, 1897 (p. 29), C. H. Read has a brief note on "Aboriginal Goldsmiths' Work in Colombia."

GUIANA. *Caribs*. In the "Internationales Archiv. für Ethnographie" (vol. x. pp. 60-68), under the title "Geräthe der Caraiben von Surinam," Dr. J. D. E. Schmeltz describes a number of implements and instruments of the Caribs of Dutch Guiana, — pottery chiefly, in bird and animal shapes.

VENEZUELA. In the "Comptes Rendus" (tome cxxiv. pp. 572, 573) of the Academy of Sciences at Paris, F. Geay has a brief paper, "Sur la composition d'anciennes poteries indiennes du Vénézuëla," noting the use of the *pica-pica*, a sort of fresh-water sponge, which is burned to ashes and mixed with the clay of the llanos, giving the pottery an easily recognizable characteristic appearance.

## GENERAL.

DOLLS. Of interest to the folk-lorist is the extended article, "A Study of Dolls," by A. Caswell Ellis and G. Stanley Hall, which appears in the "Pedagogical Seminary" (vol. iv.) for December, 1896 (pp. 129-175). The main contents are child-lore of present day American Aryans, but many notes and discussions of the use of dolls by American Indians are included.

ENVIRONMENT. Maj. J. W. Powell's "Relation of Primitive Peoples to Environment, illustrated by American Examples" ("Smith-

son. Rep.," 1895, Washington, 1896, pp. 625-637), initiated the anthropological part of a series of lectures on the influence of environment, tendered by the various scientific societies of Washington, D. C., to the citizens of the capital. To Major Powell: "Man is man by reason of his mind, and his evolution is intellectual evolution," and therefore environment works chiefly upon the human mind. — The most elaborate lecture of the series is that by Prof. O. T. Mason (*Ibid.* pp. 639-665), on "The Influence of Environment Upon Human Industries or Arts." A table is given which shows "American Environments in Association with Aboriginal Industries." The continent is divided into eighteen areas (Arctic; Athapascan; Algonquin-Iroquois; Southern United States; Plains of the West; North Pacific; Vancouver-Columbia; Interior Basin; California-Oregon; Pueblo; Middle America; Littoral and Insular Americas; Cordilleras of South America; Andean Atlantic Slope; Eastern Brazil; Mato Grosso, Central South America; Argentina-Patagonia; Fuegian), and the relation of these to physiography, animals, plant, mineral life, alimentation, dress and ornament, house and house-life, manufactures, arts, and industries, locomotion and transportation, duly indicated. Professor Mason's contribution will be welcomed on all hands as a most interesting and valuable summary of a very difficult investigation.

IMPLEMENTS, INVENTIONS. Mr. H. C. Mercer, in the course of a brief article on the "Grooved Axe in South America," contributed to the "American Naturalist" (vol. xxxi. pp. 559, 560), observes: "The idea of the ethnic unity of American Indians is strengthened by the fact that so common an implement of the stone age as the axe should have been hafted among them in a peculiar fashion (namely, by means of a groove), unknown, it seems, in all parts of the world except Australia" (p. 359). — In the "Popular Science Monthly" (vol. l.) for March, 1897, Prof. O. T. Mason publishes (pp. 676-679) a brief illustrated article, "The Cliff-Dweller's Sandal: A Study in Comparative Technology," from which the following interesting fact appears: "The ancient sandal of Arizona and New Mexico never had the single toe-string between toes No. 1 and 2" (p. 677).

INSTITUTIONS. Ch. Letourneau's "L'Evolution de l'Esclavage" (Paris, 1897, 538 pp. 8°) is an interesting account of the serfdom of peoples and classes in all ages and among all peoples. — "The Relation of Institutions to Environment," a Washington Saturday Lecture by Prof. W. J. McGee, is published in the "Smithsonian Report" for 1895 (Washington, 1896), pages 701-711. In this interesting contribution to a most important subject, the author utilizes in skilful fashion the data of the Papago region.

MUSIC, etc. In the "Amer. Antiq." (vol. xix. pp. 19, 20), Dr. D.

G. Brinton writes briefly of "Native American Stringed Musical Instruments," — the *Quijongo* (monochord) of Central America, the "Apache fiddle," the sounding-board of the "Nachee" Indians, and a reed-jar instrument from Brazil. The subject is one of great interest, and evidence as to borrowing may soon be forthcoming if these instruments are carefully studied.

OCCULTISM. Under the title, "Der Occultismus der nordamerikanischen Indianer" (Leipzig, 1897, 68 pp.), Dr. L. Kuhlenbeck has published his studies of shamanism, spiritualism, as present among the Indian tribes of North America.

PSYCHOLOGY. J. Robinsohn's "Psychologie der Naturvölker. Ethnographische Parallelen" (Leipzig, 1896, 176 pp. 8°) is a résumé of general interest, but not strikingly original in theme or treatment.

RELIGION. The Rev. John Maclean's "Canadian Savage Folk" (Toronto, 1896, viii, 641 pp. 8°), besides many other items of general interest, contains (pp. 420-455) a chapter on "Native Religions," in which sacred numbers, names of God, Canadian Indian theology, the Indian Messiah, etc., are discussed.

A. F. C.